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and the senses and abnormalities. "This is, then, a new book, not the condensation of an old one, yet it does not teach a new form of psychology." The chief sections here are, methods and uses, perception and imagination, other sensory elements, their combinations and differentiations, effect, attention, productive imagination, memory, selective association, recognition, thought, conception, judgment, reason, emotion, will, faith and belief, the social and religious consciousness. The appendix includes pages 273 to 417.

*Straight goods in philosophy*, by PAUL KARISHKA. New York, Roger Brothers, 1910. 207 p.

This name, we take, it, is a pseudonym. The author, who has already written several other very stimulating but inadequately appreciated works, is evidently a thinker born and trained. He here gives up the more erudite subtleties of metaphysics and speaks to the plain man and tells him that philosophy simply means wisdom in work. It is really impossible to give an adequate conception of this work, which certainly shows a very wide repertoire of insights and interests on the author's part. It has nearly forty chapters. Some of them are loving everybody, the professional philosophy, healing the body by mind, posing, the things we hate, sympathy, the funeral of a living corpse, weeds, man and woman, thoughts that kill, food, why women are sly, old age, the law of opposites, privileged people, the essentials of a philosophic life. The book is certainly original, suggestive and stimulating.

*Educational psychology*, by EDWARD L. THORNDIKE. 2d ed., rev. & enl. Teachers College, Columbia University, N. Y., 1910. 248 p.

This book is a revision of a work which appeared in 1903. Its primary purpose is to provide students in advanced courses in educational psychology with the material which they would otherwise have to get at lectures at great time and cost. The author has admitted the influence of special training upon more general abilities. He treats the measurement of individual differences, the influence of sex, of remote ancestry or race, of immediate ancestry or family, of maturity and environment, the nature and amount of individual differences in single traits, the relation between the amounts of different traits in the same individual, the nature and amount of individual differences in combinations of traits, types of intellect and character, extreme individual differences, and exceptional children, with several appendixes.

*The World a Spiritual System*. An outline of metaphysics. By JAMES H. SNOWDEN. N. Y., Macmillan, 1910. 316 p.

The author is evidently in an apologetic state of mind, at least in his preface, quoting various definitions of metaphysics, such as "a blind man looking on a dark night for a black cat that isn't there." However he tells us that the difficulties and the confusion are more apparent than real. He discusses in successive chapters the nature of metaphysics, including its definition, method, assumptions, spirit, object and system. He then discusses the different points of view from which the world is regarded, viz.: from that of plain men, the scientist and the metaphysician; the subjectivity of space, with its theory and reasons, that of time, subjectivity of reality, the soul's knowledge of itself, its fundamental character, general character; how we reach objective reality; its nature, including the world as phenomenon; as life, as thought, sensibility, will, the general character of the world and man as its key. Then follow the relations of the world and God as revealed as cause in its relations to man, and finally the applications of idealism as seen in the relations of mind and body, immortality, problem of evil, idealism in religion and life, with a brief suggestive course of reading and some account of the chief modern writers upon these subjects.